Humane Prudence,

Robt OR, THE Bishop

ART

By which a MAN may Raise

HIMSELF and FORTUNE

TO

Grandeur.

Robt By A. B. Bishop

LONDON,

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THE BOOKSELLER TO THE Reader.

I *Have had these few Sheets so long by me, that the Author (who is a Gentleman of Modesty and Worth) has ev'n almost forgot them, and left it to me to recommend them to the publick; though*

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indeed they may very well expect a welcome from you, without the Compliment of an ushering Preface.

Upon the Credit of the Author, and some ingenious Persons who have viewed this Treatise, *I dare be bold to say, That he who is willing to be improved by Reading, shall find so much contracted in this little* Manual, *as by ordinary Reflection and Application, may be extended to the several Uses and Qualities of his Life, if he intend to spend it in Vertue, and expects Reputation from his Actions; and to such onely Counsel is to be given and Reward proposed.* Prudence

(in

(*in general*) I am told, *like Truth, consists in a single and individual point* (*and that is in doing always what is best to be done*) *though the kinds of it may be various, according as the Matter to which it is applied is diversified by the circumstances of Times, Places and Persons; for there are indeed, many who would be thought prudent, that often take very different Methods in pursuing one and the same Design; because reason, which ought to be their Guid, ether out of Weakness mistakes the way, or by Prejudice, Interest, or other deluding Considerations, is diverted into By-Paths: And*

therefore it is necessary that Vertue *and* Integrity *do carry the Light, else* Conscience *it self may erre and mislead Men in the dark; as being often swayed by prevailing Passions, and forced forward by Pride, Whimsey, Prejudice, and all the Regards that influence the Frailties of Man: Nay, Knavery and Cunning pass sometime for Prudence, and true Wisdom for Sillines and Simplicity; but the Success does in some Mens Minds, determine the nature of an Action; yet he that acts with most Sincerity and Uprightnes, according to the best measures he can attain to, if he be not the most prudent in*

the esteem of the World, he is certainly the honestest Man; and Honesty is the greatest Wisdom.

It's upon this Principle alone, that the Author has founded the following Sections, and discoursed of many things (for no Man can treat of every thing) so succinctly, and with so much sententious perspicuity, that he who carries this little Book about him in his Pocket, and being willing to learn, opens it a venture, when he has nothing else to do; shall I dare affirm shut it again with satisfaction, and if he meet not with something in it at a superficial glance, which may give him

him hints as to his Conduct; yet he will certainly find that his patience hath not been baited with tedious and magisterial Documents.

For those who are Vertuously inclined, but think themselves wise enough already (as there are many who do so) this little Treatise, if it do them no good, it will certainly do them no harm, nevertheless it is no presumption to advise such not too hastily to leave off Trade; seeing, though their Stock may at present seem sufficient, yet many Casualties of Losses and Times, may bring them to want a new supply; and let them think on the saying of the old Poet,

To the Reader.

– Semper tibi pendeat hamus,
Quo minime modis gurgite,
piſcis erit.

For ſuch as are of an under-ſtanding and humble mind, this little Book (as I have ſaid) cannot miſs *of being an uſeful* Vade-mecum, *becauſe it gives pertinent tho general Directi-ons for the conduct of moſt part of any Mans Life, the Actions of whom are not onely the ſub-ject of the* Manual, *but of all the Ethicks and large Volumns of Morality that have been written ſince the beginning of the World; but leaſt I ſhould offend the Genius of the wor-*

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To the Reader.

thy Author (who asserts Brevity) by the Prolixness of a Preface, *that suites ill with the Bulk of the Book. I shall add no more, onely wish the Reader benefit in perusing of it; and so bid him*

Farewel.

Some Books lately Printed for Robert Harford, *at the* Angel *in* Cornhil.

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HU-

HUMANE PRUDENCE.

SECT. 1.

SIR,

I Know you are Ingenious and Industrious, the Conjunction of two such Planets in your Youth doth presage much good unto you.

You are now entring upon the Theatre of the World, where every one must act his part; what part you shall act, I know not, but if it be your fortune to act that of a Begger, do it with as much grace and comelines as you can.

Never perplex your Head with the Schools, whether a Myriad of Angels can dance upon the point of a Needle; nor ſpend time in the finding out of the proportion between the Cylinder and the Sphere, though the Invention highly pleaſed *Archymedes.*

Neither will it become you to quarrel the Orthography of a Word, and whether we ſhould write *Fœlix* or *Felix*, but get to be ſo.

It will be an inſtance of great Prudence in you, to ſtudy Things which may be of ſolid uſe, and come home to Buſineſs; the whole province of Learning is infeſted with Frivolous Diſputations and Vain Impoſtures.

I muſt confeſs, the Speculations of the *Metaphyſicks* (which are nothing but the *Needle-work* of Curious Brains) are exceeding pleaſant; but pleaſure without profit, is

is a Flower without a Root.

And all the *Philosophy* in *Aristotle* and *Plato*, or the *Sublime Theorems* of the *Schools*, will not pay one Debt.

Add to your own Stores from Observation and Experience, a Way of Learning as far beyond that which is got by Precept, as the Knowledge of a Traveller exceeds that which is got by a Mapp.

The whole *Universe* is your *Library*, *Conversation*, *Living Studies*, and *Observations*, your *best Tutors*.

The *New World of Experiments* is left to the *Discovery of Posterity*; but it hath been the *unhappy fate* (which is *great pity*) of *New Inventions* to be undervalued; witness that *Excellent Discovery* of *Columbus*, with the great neglect which he under-went before and after it.

But let nothing discourage you; *Worth* is ever at home, and carrieth its own welcome with it: your own *Vertues* will innoble you, and a gallant *Spirit* will make you Cosin-german to *Cæsar.*

SECT. 2.

LInk not your self with any Parties on Design, but with all Christians in Communion; for you will find it true in some persons, that, *Maxima pars studiorum, est studium partium.*

For my self, I wish the *Christian World Unity* in the few *Fundamentals*, which are *Necessary liberty* in things indifferent, and *Charity* in all things.

I know there are many things obtruded upon the World, as *Oracles of Heaven*, when they are but the accustomed *Cheats and Delusions of Impostors.*

But

But Wise-men cannot be content to be abused with Umbrages, nor is the World any longer to be entertained with Dark Lanthorns, since God hath said, *Fiat Lux.*

I must confess I have not Faith enough my self to swallow Camels, nor can I perswade my Reason to become a *Dromidary*, to bear the whole Luggage of Humane Tradition, or the Impostures of the *Alchoran.*

That Religion to me seemeth best, which is most rational; especially if we consider, how much of Interest and the strong impressions of Education, there is in that which many call Religion.

I do not speak this, that you should try the Articles of your Creed by the Touch-stone of *Aristotle.*

Be content with a true Faith in God, the Comforts of a Good Life, and the hopes of a better upon true Repentance; and take the rest up-

on the Authority of the Church.

In things neceſſary go along with the Ancient Church, in things indifferent with the preſent.

Though you have ſome Opinions and Motions of your own, yet yield (as the Orbs do for the Order of the *Univerſe*) to the Great Wheel of the Church.

SECT. 3.

LET not your Faith, which ought to ſtand firm upon a ſure Foundation, lean overhardly, on a well-painted, yet rotten Poſt.

If in Scripture ſome Points are left unto us, leſs clear and poſitive, be content, it is that Chriſtians might have wherewith to exerciſe Humility in themſelves, and Charity towards others.

If you deſign to make your ſelf happy, look to your thoughts before

before they come to desires; and entertain no thoughts which may blush in words.

Be assured he hath no serious Belief of God or the World to come, who dares be wicked.

Instead of a *Cato*, set before you a *GOD*, whose *Eye* is always upon you; and therefore keep your Eye always upon him.

Fear to do any thing against that God whom thou lovest, and thou wilt not love to do any thing against that God whom thou feares't.

Let your Prayers be as frequent as your Wants, and your Thanksgivings as your Blessings.

In the Morning think what you have to do, for which ask God blessing; at Night what you have done, for which you must ask pardon.

Take an exact account of your Life, be not afraid to look upon the *Skore*, but fearful to increase

it; to despair because a Man is sinful, is to be worse because he hath been bad.

In all your Actions aim at Excellency; that Man will fail at last, who allows himself one sinful Thought.

And he that dares sometimes be wicked for his advantage, will be always so, if his interest require it.

Consider the Shortness of your Life and Certainty of Judgment, the great Reward for the Good, and severe punishment for the Bad; therefore make even with Heaven by Repentance at the end of every day, and so you shall have but one day to repent of before your Death.

Amen!

SECT. 4.

NExt your Duty to God, I adviſe you, that you be Loyal to your King; never ſell Honour to purchaſe Treaſon.

A ſecure and happy Subjection is more to be eſteemed than a dangerous and factious Liberty.

Government is the greateſt ſecurity of Freedom; for as Obedience in Subjects is the Princes Strength, ſo is the ſame their own Safety: Therefore they who weaken the Sovereign Power, weaken their own Security.

Never ſuffer the Dignity of his Perſon to be ſlurred; for the moſt effectual Method of Diſobedience, is, Firſt to ſully the Glory of his Perſon, and then to overthrow his Power.

As Rebellion is a Weed of haſty growth, ſo it will decay as ſud-

denly; and that Knot which is united in *Treachery*, will easily be dissolved by *Jealousies*.

Great Crimes are full of Fears, Delays, and frequent Change of Counsels; and that which in the Projection seem'd full of its Reward, when it cometh to be acted, looks big with danger.

And let me tell you, the Ends of the Common People, if nusled up in a Factious Liberty, are much different from the Designs of Soveréign Princes.

Submission to your Prince is your Duty; and Confidence in his Goodness will be your Prudence.

Let no pretence of Conscience render you disobedient to his Commands; for Obedience to your Prince is part of your Duty towards God.

And Conscience is not your Rule, but your Guid; and so far only can Conscience justifie your actions,

actions, as it is it self justified by God and his Sacred Word.

Remember always that Kings have long hands, they catch afar off, and their Blows are dangerous.

SECT. 5.

LET your Converſation be with thoſe, by whom you may accompliſh your ſelf beſt; for Vertue never returns with ſo rich a Cargo, as when it ſets ſail from ſuch Continents; Company, like Climates, alter Complexions.

Keep Company with Perſons rather above than beneath your ſelf; for Gold in the ſame Pocket with Silver, loſeth both of its colour and weight.

Retain your own Vertues, and by Imitation naturalize other Mens; but let none be Copies to you

you longer, than they do agree with the Original. Study to gain Respects, not by little Observances, but by a constant fair Carriage.

Hear no ill of a Friend, nor speak any of an Enemy; Believe not all you hear, nor speak all you believe.

Give not your Advice or Opinion before required, for that is to upbraid the others Ignorance, and over-much to value your own parts: Neither accustom your self to find fault with other Mens Actions, for you are not bound to weed their Gardens.

Never commend any Person to his face, but to others, to create in them a good Opinion of him: Nor dispraise any Man behind his back, but to himself, to work a Reformation in him of himself.

Over-great Encomiums of any Person do not suit with Prudence; for

for its a kind of Detraction from those with whom you do converse, and it will express arrogance in you: For he that commends another, would have him esteemed upon his Judgment.

Nothing will gain you more reputation with the people, than a humble and serene Deportment.

A rude and morose Behaviour in Conversation, is as absurd, as a round Quadrangle in the Mathematicks.

Urbanity and *Civility* are a Debt you owe to Mankind, Civil Language and Good Behaviour, will be like perpetual Letters Commendatory unto you: Other Vertues have need of somewhat to maintain them; Justice must have Power, Liberality, Wealth, *&c.* but this is set up with no other Stock than a few pleasant Looks, good Words, and no evil Actions. Its an easie purchase, when Friends

are

are gained by Kindneſs and Affability.

Let your Behaviour, like your Garment, be neither ſtreight or looſe, but fit and becoming.

Catch not too ſoon at an Offence, nor give too eaſie way to Anger; the one ſhews a Weak Judgment, and the other a Perverſe Nature.

Avoid in Converſation idle Jeſts and vain Complements, the one being *Crepitus ingenii*, the other nothing but Verbal Idolatry. Vertue, like a rich Stone, is ever beſt when plain ſet.

By Trifles are the Qualities of Men as well diſcovered, as by great Actions; becauſe in Matters of Importance they commonly temporize, and ſtrain themſelves, but in leſſer things they follow the current of their own Natures.

You will meet with many Perſons (as I my ſelf have done) which

which are wise in Picture, and exceeding formal; but they are so far from resolving of Riddles with *Oedipus*, as they are very Riddles themselves.

You must have a care of these, for a Pedant and a Formalist are two dangerous Animals; but to the *Solons* and *Heroes* of the Times, out of Duty you must pay them the Debt of an Honourable regard and memory.

If you meet with a Person subject to infirmities, never deride them in him; but bless God that you have no occasion to grieve for them in your self.

SECT. 6.

BE not futile and over-talkative, that is the Fools Paradice, but a Wise-mans Purgatory: It will express a great weakness in you, and doth imply

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a believing that others are affected with the same vanity.

Speak well or say nothing; so if others be not better by your silence, they will not be worse by your Discourse.

By your Silence you have this advantage, you observe other Mens Follies and conceal your own; and he discovereth his Abilities most, that least discovereth himself; not that I would have you over-reserved, that's a symptome of a sullen Nature, and unwelcome to all Society.

But let your Discourse be solid, not like a Ship that hath more Sail than Ballast.

There is no Man that talketh, if you be wise, but you may gain from him, and none that is silent, if you have not a care, but you may lose by him: If you must speak, it will be prudence in you always to speak last; and so you will be Master

Master of others strength, before you discover your own.

Reservedness will be your best security, and slowness of belief the best sinew of Wisdom: Never impart that to a Friend, which may impower him to be your Enemy. Your servants (which usually prove the worst of Enemies) you may admit into your Bed-Chamber, but never into your Closet.

A Secret, like a Crown, is no Estate to be made over in trust; and to whomsoever you do commit it, you do but inable him to undo you; and you must purchase his secresie at his own price.

Consider how precarious and unhappy your Life and Fortune will be, which depends upon so slender a Thread as anothers pleasure; therefore let me advise you always to carry two eyes about you, the one of wariness upon your self, the other of observation upon other Men.

Parca

Parca lingua, aperta frons, and *clauſum pectus*, are the beſt ingredients of Wiſdom; and that made the Italian ſay, *Gli penſiere ſtreti & el viſo ſciolto*; Keep your Thoughts cloſe, and your Countenance looſe.

Never truſt twice, where you have been deceived once; for he that makes himſelf an Aſs, its fitting others ſhould ride him.

SECT. 7.

BE not Magiſterial or too Affirmative in any Aſſertion; for the bold maintaining of any Argument doth conclude againſt your own Civil Behaviour: Modeſty in your Diſcourſe, will give a luſtre to truth, and an excuſe to your error.

If you deſire to know how ſhort your Underſtanding is in Things above, conſider how little you know

of

of your Self, what the Soul is, of what Members your Body is inwardly compacted; and what is the uſe of every Bone, Vein, Artery, or Sinew: which no Man underſtand, as *Galen* himſelf confeſſeth.

Protagoras hath delivered to us, *That there is nothing in Nature but doubt; and that a Man may equally diſpute of all things; and of that alſo, whether all things may be equally diſputed of.*

I do pay much reverence to the humility of *Plato*, *Democritus*, *Anaxagoras*, *Empedocles*, and all the New Academicks; who poſitively maintain, *That nothing in the World could be certainly known.*

And *Socrates* was by the Oracle adjudged the Wiſeſt Man living, becauſe he was wont to ſay (*I know onely this*) *I know nothing.* Yet *Archiſelaus* was of opinion, That not

not so much as that could be known, which *Socrates* said he knew, to wit, *That he knew nothing.*

Much of the Knowledge of the Arts we profess, we have been instructed therein by the very Beasts and other Creatures: Of the Spider we learn to Spin and Sew, of the Swallow to Build, of the Nightingale Musick: Of divers Creatures Physick, the Goats of *Candia*, being shot with an Arrow, do chuse from out of a Million of Simples, the Herb *Dittany*, and therewith cure themselves. The Tortoise having eaten of a Viper, doth seek for Wild Marjoram to purge her self: The Dragon clears her Eyes with Fennel: The Cranes with their Bills do minister Glisters of Sea-water unto themselves.

Therefore I must tell you, as amongst Wise-men, He is the wisest, that thinks he knows least,

so

so amongst Fools, He's the greatest, that thinks he knows most.

SECT. 8.

BE studious to preserve your Reputation; if that be once lost, you are like a Cancelled Writing, of no value; and at best, you do but survive your own Funeral; for Reputation is like a Glass, which being once cracked, will never be otherwise than crazy. It will beget a contempt of you, and Contempt, like the Planet *Saturn*, hath first an ill Aspect, and then a destroying Influence.

A noble Reputation is a great Inheritance, it begetteth Opinion (which ruleth the World) Opinion Riches, Riches Honour.

Chi semina virtu fama raccoglie.

But howsoever be careful to keep up

keep up the Reputation of your Parts and Vertue with the Vulgar; for it will be more advantage to you to be accounted Vertuous and Learned by the Ignorant, than Ignorant by the Learned; for the Ignorant are many, but the Learned are few.

It was a Principle in *Julius Cæsar*, not to be eminent amongst the *Magnifico's*, but to be chief amongst Inferiors.

Thy Credit wary keep, 'tis quickly gone;
Being got by many Actions, lost by one.

SECT. 9.

NEver magnifie your self, or boast of your great Actions (that is Pedantry) and as in Falconry, so take it for a truth, That those of the weakest Wing are commonly the highest Fliers. Make

Make not your ſelf a Body of Chryſtal, that all Men may look thorow you; but (as Wiſe-men ought to do) be like Coffers with Double Bottoms, which when others look into, being opened, they ſee not all they hold on a ſudden and at once.

Let your Diſcourſe of others be fair, ſpeak not ill of any; if you do in his abſence, it's the property of a Coward to ſtab a Man behind his Back; if to his face, you add an affront to the ſcandal: Every Man thinks he deſerves better than indeed he doth, therefore you cannot oblige Mankind more, than to ſpeak well: Man is the greateſt Humouriſt and Flatterer of himſelf in the World.

I have obſerved, That no Men are ſo ready to ſully the Honour and Reputation of others, as thoſe which do deſerve the worſt themſelves; yet I have ſo much Chari-

ty

ty for them, that many times they do it not so much out of a Principle of Malice, as thereby to gain a Reputation (as they think) of being Vertuous and Just themselves; therefore if any person shall speak ill of you, I advise you not to disquiet your self; but endeavour to live so vertuously, as the World shall not believe that to be true, which is reported of you. And you must understand, That many speak ill, because they never learned to speak well.

Your own Innocency will be a Back of Steel unto you, and a clear Soul, like a Castle, against all the Artillery of Depraving Spirits, is Impregnable. Howsoever it will be your Wisdom to carry a Counterpest or Antidote in your Ears against the poison of Virulent Tongues.

It was an instance of great Prudence in the Earl of *Carnarvan*, when

when discoursing with a Doctor of Physick; the Doctor told him he lied: The Earl (though a Person of much Honour and Courage) without any Passion replied, *That he had rather take the Lye of him 20 times than Physick once.* This was a Noble Gallantry of Spirit, for a Lye, like false and counterfeit Money, though a Good Man may receive it, yet ought he not in Justice to pay it.

I am not much concerned if the Plebeian Heads take me for the Image of a Flie, a Nullo, a Cypher; nay if they tell me I am a Fool, I can have the same Sentiments with that great Chancellour, who when Cardinal *Wolsey* told him he was the veriest Fool in the Council; *God be thanked*, said he, *that my Master hath but one Fool here.* I do desire to honour my life not by other Mens opinions, but by my own Actions and Vertues.

Si vis beatus esse, cogita hoc primum contemnere, & contemni, nondum es felix si te turba non deriserit.

Howsoever disoblige none, for there is no person so contemptible, but it may be in his power to be your best Friend or worst Enemy: If you do Courtesies to a hundred men, and disoblige but one, that one shall be more active to your ruin than all the other shall be to serve you: Therefore if you will gain respect, turn Usurer, and make all men enter into Obligations to you. The World is a Shop of Tools, of which the Wiseman onely is the Master.

SECT. 10.

SECT. 10.

NEver be so below your self, as to let any Passion be above you: Be assured when Passion enters in at the Fore-gate, Wisdom goes out at the Postern.

He who commands himself, commands the World too; and the more Authority you have over others, the more Command you must have over your self.

I cannot but admire at the temper of that Persian, who in his fury threatned the Tempest and whipt the Sea.

It is a sorrow to me, to see a passionate Man scourge himself with his own Scorpions, and in the midst of his innocent Contentments fondly to give himself Alarmes.

Its the Infelicity of many Men, to sally into the greatest passion upon the least occasion: Not unlike

that Gentleman (though learned, yet none of the wiſeſt) when ſeeing his Man at Plough, fell into a great Diſtemper, and was much incenſed againſt him, becauſe he did not plow, *ſecundum Artem*, in drawing his Furrows mathematically, and *in Linea Recta*, as he ſaid: A Friend of his ſtanding by, told him that he had little reaſon to be diſpleaſed, if he conſidered the ſmall difference between *errare* and *arare*.

I am not pleaſed, if I ſee a Butter-flie in the Air, and cannot catch it.

Be you like the *Caſpian Sea*; which is ſaid never to ebb or flow.

Have not to do with any Man in his Paſſion, for Men, contrary to Iron, are worſt to be wrought upon when they are hot.

Its more Prudence to paſs by Trivial Offences, than to quarrel for them; by the laſt you are even with

your

your Adversary, but by the first above him.

If you have an Injury done you, you do your Adversary too much honour to take notice of it, and think too meanly of your self to revenge it: Let me advise you, to dissemble an Injury, when you have not the power to revenge it; and generously to forgive it, when you have the means to do it.

It's a noble way of Revenge, to forget and scorn them; for Resentment doth but encourage that Malice which neglect would dissipate. *Lewis* the Twelfth of *France* being advised by some of his Council to punish such as were Enemies to him when he was Duke of *Orleans*, answered like a Prince, *That it did not suit with the glory of a King of* France *to revenge the injuries done to the Duke of* Orleans.

If you be displeased with every

Peccadillo, you will become habitually froward: Learn to be patient, by observing the inconveniences of impatience in other Men.

If you have any infelicity upon you, by your impatience you super-add another to it: He who submits to his Passions, at the same time is a Slave to many Tyrants. I prefer the freedom of my Mind and the serenity of my Soul (not clouded with Passions) before the Empire of the World.

It will be the test of Prudence in you, without any Passion to indure the Injuries and Follies of other Men: If you cannot indure them in others, you make them your own: For first you lose your Judgment, and then offend your Self; and so Passion will præcipitate you into that Ill which you would avoid.

If any Man doth me an Injury, I am not disturbed, but must pity him;

him; for he is the first offended, and receives the greatest damage; because in this he loseth the use of Reason.

Every day I meet with *Bravo's*; false and perfidious Persons, but they can do me no harm, because it's not in their power to disquiet me or to make me act any thing dishonourable; neither am I angry or disaffected toward them, because they are by Nature near unto me; for they are all my Kinsmen by participation of the same Reason and Divine Particle: If at any time I have an injury done me by them, I convert it to my own advantage, I know how to avoid them; and they discover to me my own Weakness, where I may be assaulted; therefore I study to fortifie that place: And if an Ass doth kick me (as many times he doth) I never use to put him into the Court.

I speak this to you; not that I would have you without sense, for *chi la fa Pecora il Lupo la mangia*: He who maketh himself a Sheep, the Wolf will devour him.

It was a Maxime worthy of *Cæsar's* Gallantry, *Nec inferre nec perpeti*.

SECT. II.

I Shall commend unto your practice that Excellent Precept of *Pythagoras*, *Nil turpe committas, neque coram aliis, neque tecum, maxime omnium venere te ipsum*: And believe it, a good Man will blush as much to commit a Sin in the Wilderness, as upon a Theatre: The less the occasion of Sin, the greater is the Nature of it: And to justifie a Fault is a greater Sin than to fall into it: And let me tell you, Sin is Masculine, and begets the like in others;

and many times like Venom it infects the Blood, when the Viper is dead, which gave the Wound: Therefore take care that the bright Lustre of your Vertues may inlighten the whole Sphere wherein you move.

I would not have you like a Sun-Dial in the Grave, of no use.

As to Acts of Charity an Vertue, let not your heart be a narrow Island, but a large Continent; be your own Almoner, and dispose of your own Charity: but as to Favours and Kindnesses, imitate the Wise Husbandmen, who when they sow their ground, do not throw all their Seed in one place, but scatter it; and believe me, small and common courtesies do more oblige than great favours: And whereas others are made poor by Oppression, make you as many Beggers as you can by your Bounty: And if you design to gain

all Interests, make all Interests Gainers.

SECT. 12.

OUt of your Acquaintance chuse Familiars, and out of those pick Friends.

But let me advise you, never to make a Coward your Friend, or a Drunkard your Privy-councellor; for the one upon the approach of the least danger, will desert you, and the other will discover all your secrets; both dangerous to Humane Society.

Friendship is a sacred thing, and deserves our dearest acknowledgments. A Friend is a great comfort in solitude, an excellent assistance in business; and the best protection against injuries.

In the Kindness of my Friend, I sweeten the Adversities of my Life; by his Cares I lessen my own, and

and repose under his Friendship: When I see any good befall him I rejoyce, and thereby increase my own happiness.

Therefore I cannot but hug the Resolution of that Philosopher, who when he was dying, ordered his Friend to be inventoried amongst his goods.

A Friend, like a Glass, will best discover to you your own Defects.

But never purchase Friends by Gifts; for if you leave to give, they will leave to love.

Love is built upon the Union of Minds, not the Bribery of Gifts; and the more you give, the fewer Friends you will have.

An Enemy is better recovered by Kindness, than a Friend assured.

Have a care in making any Man your Friend twice, except the Rupture was by your own mistake, and you have done Penance for it.

When a

When you have made choice of your Friend, expres all Civilities to him; yet in prudence I would advise you to look upon your present Friend, as in possibility to be your future Enemy.

I never have forsaken my Friend, but when he hath first forsaken himself and Vertue (which was the True Lovers Knot which first united us) and if at any time I renounced his Familiarity, yet in respect of my former Intimacy, I retained an Affection for him, and wished him well.

I do profess my self a Citizen of the World, and have such an Aversion to any thing that is unkind, that I look upon an injury done to another, as done to my self.

And many times when I have heard that my Friend was dead, I have bemoated my Eyes with Tears, and could as passionately have

have wept such his sacred Urn, as that Grecian Matron did for the loss of her Mother: but when I had considered, it was more Kindness in me than Prudence; for I might as reasonably have wept, that my Friend was born no sooner, as that he should live no longer.

SECT. 13.

STudy not only to preserve your Estate, but justly to increase it: Money is the Heir of Fortune, and the Lord Paramount of the World.

Riches are the Keys to Greatness, and make the access to Honour more easie and open.

A Man without Money, is like a Walk without a Cross, for every Man to draw upon, *El sennor dinero par un gran Cavallero.*

It's storied, That a Noble Man of *Venice* made his Address to

Cosmo

Cosmo de Medicis Duke of *Florence*, and signified to him that he understood his Highness had the Philosophers Stone, and desired to see it.

It's true, saith the Duke, *but my Elixir is this, Never to do that by another which I can do my self; Not to do that too morrow, which I can do too day: Not to neglect the least things.* The Venetian thanked his Highness, and took his leave of him; and by the Observation hereof became the Wisest and the Richest Man in *Venice*. If you purpose to be Rich and Wise take this Elixir.

I know a generous Man least regards Money, but when he hath it not, he wanteth it most; and the most Excellent Person without an Estate, is like a Ship well rigged, but cannot sail for want of Wind: If your Estate be but small, come seldom into Company; but when

you

you do, let your Money go freely.

Have a care you do not imitate his Fortune, who labouring to buoy up a sunk Ship of anothers bulged his own Vessel.

Those Men which have wasted their own Estates will help you to consume yours. These like the Fox in the Fable, who having lost his Tail, perswaded others to cut off theirs as troublesome.

I have read there was a Goddess fast'ned to an Oak in a Grove, who for a long time had many Worshippers; but when the Tree was ready to fall, none would come within the Shadow of her Statue.

Love and Respect are rarely found in lost Fortunes, and Adversity seldom meets with the returns of Friendship.

The World hath no Kindness or Affection but Interest; and though

though you have many persons allied to you, yet you will find them most a-kin to their own Interest.

And Charity, though a Saint, is yet without an Altar in the World; you will meet with many Men, which have much of the *Heliotrope* in them, which open in the Sun-shine of Prosperity; but towards the Night of Adversity, or in stormy seasons, shut and contract themselves.

And believe me, none will be so severe Enemies to you in Adversity, as those, that in Prosperity have been your Friends.

SECT. 14.

I AM not by my Constellation destinated to be rich, neither do I much care; for the more a Man hath, the more he wanteth.

And Riches were to be sought after

after above all things, if they brought Content as well as Content bring them; if they be for real uses, then it followeth, he who hath not need of so many things as another, is richest of the two; and be assured, he who needeth least, is most like God.

External Fortunes may befal the unworthiest persons, but a Mans own solid worth is that which begets him glory. Nobility and Riches are reputed to make Men happy, yet deserve not much to be commended, being derived from others. Vertue and Integrity, as of themselves they are lovely, so do they also give a singular lustre to the most Excellent Person.

Crassus accounted him a Rich Man, who had an Estate to maintain an Army; but he that hath an Estate to maintain an Army, had need have an Army to keep his

Get

Get all the Possessions of the Earth, yet if you measure your own shadow (as *Arcidamus* told *Philip* of *Macedon*) he should not find it longer than before.

Bias made himself rich, by abandoning his Goods; and his *Omnia mea mecum porto*, hath raised him a glorious Pyramid of Honour to all Posterity.

The Rich Man lives happily, so long as he useth his Riches temperately; and the Poor Man who patiently endureth his wants, is rich enough.

Methinks when I see a poor Man drink out of his Hand, I could with *Diogenes*, throw away my Dish.

And many times wish with *Crates* that the Stones were Bread, as well as the Water Drink, that we might have a certain Provision by Nature.

What is beyond that which is

purely

purely neceſſary to me, is uſeleſs: If my Cloaths be ſufficient to defend me from Heat and Cold, or my Houſe from Wind and Rain, I expect no more: If I find any thing beyond, I can behave my ſelf with indifferency. I value not the Treaſures of the *Samnites*, or the Delicacies of *Apicius*: Neither would I (if it were in my power) with *Dyoniſius* the *Sycilian*, reward thoſe who could invent any new pleaſure.

I am not ambitious with *Scipio* to be *Magnus*, or with *Fabius* to be *Maximus*; nor do I affect great Riches or Honours, but look upon them as pretty little Toys and Nuts, which Fortune throws out to men, juſt as we do to little Children; pleaſing my ſelf with taſting now and then one, which ſome accident hath flung even to me, too, whileſt that others are ſtruggling and contending who ſhall get the moſt. I am

I am not much delighted with the Regalio's or Gaiety of the World; I can do by them, as Princes do by great Banquets, look on them, and touch them, and so away: There was no Magick in that Beautiful Face of *Darius*'s Lady, which could have inchanted me; neither could the Eyes of *Cleopatra* have triumphed over the powers of my Soul, as they did over *Cæsar* and *Anthony*; for this I am beholden to my Stars, *Saturn* was Ascendent in my Nativity; I am but slow and dull: yet I can say at any time with a good heart that Verse which *Cleanthes* hath made famous.

Ἀγέ με Ζεῦ, καὶ σὺ πεπρωμένη.

Quocunque voles Jupiter, me duce, tuque necessitas.

For a Wilderness to me is as pleasant, as the *Land of Promise*, my

my Mind can find a Hermitage every where; and in the most numerous Assemblies of Men in the greatest Cities, I very frequently find my self in a Desart.

When I hear the Nightingale singing in a Wood (where I often retire) I do envy her happiness, because she is perched on the Pinacle of her highest Felicity; free from Care and Toil, and entertaining her self, in her Solitudes with her own Musick and Warbling Notes.

Of all Persons I look upon them to be happy, who have their Estates in their own hands (I mean Labourers) for as they never gain much, so they are sure never to want but little.

However let me advise you, to make use of your Estate while you live; for when you die, you shall leave it to the greatest Enemies you have, who wished your Death when you were living.

And

And when you are dead, you are no more concerned in that you shall leave behind you, then you were in that which was before you were born; therefore get well to live, and then study to live well.

SECT. 15.

IF you design to your self happiness and an improvement of your Estate, let me advise you to avoid Suits in Law; if you engage in any, you put your self into a House of Correction; where you must labour stoutly to pay your Fees.

If the Case shall go for you, there are those who will tell you, That Victory is a fair Game, but you must give them leave to divide the Stakes.

If it shall be your misfortune to engage in any, have a care of

rich

rich Fool; for there is nothing more dangerous, as to mischief, than a rich obstinate Fool, in the hands of a Cunning Knave.

There were two Lawyers very passionately pleading their Clients Case, to their great satisfaction; when the Case was done, the Lawyers came out of Court, and hugged each other; the Clients much admiring their Behaviour, one of them asked his Lawyer, *How they could be Friends so soon? Tush Man*, saith the Lawyer, *we were never Foes; for we Lawyers are like a Pair of Sheers, if you open them, and then pull them down, they seem to cut one another; but they only cut that which cometh between them.*

You remember the Epilogue of the Vulture, sitting upon a Tree to see the Lion and the Bear fight, and to make prey of him which fell first; have you a care you do not make the Moral.

I speak not this to reflect upon that Honourable Profession, to which I shall ever pay the greatest Tribute of my Service.

I know there are many excellent Persons towards the Law, if it be your Fortune to meet with them.

But you will be sure at every Market in the Countrey, to find some Fairies, Elves, and little Spirits, with Hawking Bags or Snapsacks by their sides, wherein they have their Familiars; some with Green Coats, others with Yellow Vests, which they send forth to the disquiet of good Men, as *Eolus* did the Winds, which he had gotten into his Bottle, to the Disturbance of the World.

Certainly these Elves are much of the Nature of the Ant, very good for themselves, but exceeding pernicious in the Garden of a Common Wealth.

If ever you ſhould flie to theſe for ſuccour, as the Sheep do to the Buſhes, in a Storm, you will be ſure to leave a good part of your Coat behind you.

Theſe, like a Quartane Ague, will never leave you, as long as any humour be left in you; and if you ſhall have need to make uſe of them, they will ſtir no more without their Fee, than a Hawk without a Lure.

My Advice to you is, that you ſeriouſly imploy your ſelf in the Study of the Laws of this Nation (being the moſt excellent for their Juſtice and Wiſdom) if not to practiſe the Law, yet to gain ſo much knowledge therein, as to defend your ſelf and eſtate from the Robbing-good-fellows of it.

If you be not ſo diſpoſed, you muſt lay up one third part of your Eſtate, to preſerve the other two, or elſe you will be aſſuredly undone.

SECT. 16.

NExt Suits in Law (which are but *jactus aleæ*) avoid Gameing; it hath no ſatisfaction in it, beſide a ſordid coveting of that which is anothers, or a prodigality of that which is your own: It's a Madneſs beyond the cure of *Hellebore*, to caſt a Die whether your Eſtate ſhall be your own or not. If you have not a care (I can without an *Augure* tell what will be your Fate) this like a Quick-ſand, will ſwallow you up in a moment; and Goods which are ſo gotten, are like *Pyramides* of Snow, which melt away and are diſſolved with the ſame ill Huſbandry that did beget them; and believe me, you will find it more chargeable to you than the Seven Deadly Sins.

Remem-

Remember that one Crown in your Purſe will do you more honour than ten ſpent.

SECT. 17.

THere is one ſtep more to make your Life comfortable, and to advance your Fortune, and that is, well to diſpoſe of your ſelf in Marriage; certainly a buſineſs which requireth grave conſideration.

Ride not poſt for your Match, if you do, you may in the period of your journey, take Sorrow for your Inn, and make Repentance your Hoſt.

If you marry, eſpouſe a Vertuous perſon; a Celebrated Beauty, like a Fair, will draw Chapmen from all parts.

Never marry ſo much for a great Living as a good Life; yet a fair Wife without a Portion, is

like a Brave House without Furniture, you may please your self with the Prospect, but there's nothing within to keep you warm.

Be sure you love her Person better than her Estate; for he who marrieth where he doth not love, will be sure to love where he doth not marry.

Remember there's a great difference between a Portion and a Fortune with your Wife: If she be not Vertuous, let her Portion be never so great, she is no Fortune to you.

But if ye be able to live of your self, and out of Debt, and design to Marry, have a care you make not too great a Joynture out of your Lands; especially if you have Children by a former Wife: If you do, it will be more Fatal and Calamitous to your Family than any Debt.

If you have Children, its better to leave them a Competent Estate with a Profession, than great Riches without it; for in the one there is place for Industry, but the other, like a Lure, will bring all Birds of Prey to devour them.

Have a regard to a good Bishop to satisfie your Conscience; for an honest Lawyer to settle your Estate, and marry into a good Family, to keep up your Interest.

Choose such a Wife as may sympathise with you in your Afflictions; for Marriage is just like a Sea Voyage, he that enters into this Ship, must look to meet with Storms and Tempests.

Methinks the Zeal of that Priest did trespass upon his Discretion, when in a Wedding Sermon he much commended Marriage, but compared the Women to a Grave.

For as every Grave (saith he) hath a *Hic jacet*, so when you come to marry, *Hic jacet* the Wisdom of *Solomon*, *Hic jacet* the Valour of *David*; *Hic jacet* the Strength of *Sampson*.

I must confess, I ever had a Noble Affection for that Excellent Sex, as great Instruments of good, and the prettinesses of Society; and ever thought, that of all Follies in Man, there is none more excusable than that of Love; but I find by my self that Passion will grow old, and wear out in time.

SECT. 18.

WHen you come upon the Stage of Action, as it's your Duty, so it will be your Glory, to deal justly with all Persons.

Clear and round Dealing is the Honour of Mans Nature: Hate nothing

thing but what is diſhoneſt: Fear nothing but what is ignoble, and love nothing but what is juſt and honourable.

To ſtoop to any ſordid low action, is to imitate the Kite, which flieth high in the Air, yet vouchſafes to condiſcend to Carrion upon the Ground.

Do Injury to none, for by ſo doing you do but teach others to injure you.

Innocency will be your beſt Guard, and your Integrity will be a Coat of Mail unto you.

It's leſs difficult and more ſafe, to keep the Way of Honeſty and Juſtice, than to turn away from it; yet commonly our Paſſions lead us into By-paths.

And be aſſured, He that in any one Affair relinquiſheth Honeſty, baniſheth all Shame in ſucceeding Actions; and certainly no Vice covereth a Man with ſo much

Shame as to be found falſe or unjuſt.

Whatſoever I act, I endeavour to do it, as if it were my laſt act; and therefore I do it with Care and Integrity; I think on no longer Life, than that which is now preſent. I forget all that is paſt, and for the future (with a humble ſubmiſſion) I refer my ſelf to Providence: What others ſhall ſay or think of me, or ſhall act againſt me, I do not ſo much as trouble my Thoughts with it. I fear nothing, I deſire nothing, I admire nothing: yet I do even reverence my ſelf, when I have done a Juſt and Vertuous Action: But to inrich my ſelf by any ſordid means, I dare not, for in ſo doing, I diſtruſt Providence, and become an Atheiſt.

Keep touch in leſſer Matters, not to deceive in greater, but the better to diſpoſe your ſelf to perform

form things of Weight and Moment: A Promise is a just Debt, which you must take care to pay, for Honour and Honesty are the Security.

Borrow before you have need, and pay before the time you promised; it will gain you Credit: Breaking your Faith may gain you Riches, but never get you Glory.

It was well said by Monsieur *D' Gorgius* a French Captain, who having burnt many of the Churches of the Spaniards in *Florida*, and being asked, Why he did so? Told them, *That they which had no Faith, needed no Churches.*

Before you act, its Prudence soberly to consider; for after action you cannot recede without dishonour: Take the Advice of some Prudent Friend; for he who will be his own Councellour, shall be sure to have a Fool for his Client.

Reſolutions are the Moulds wherein Actions are caſt; if they be taken with over-much haſte or too much affection, ſeldom do they receive good ſucceſs.

When you have fully reſolved what courſe to take in any Action, you muſt not after repent, or fear any difficulty; for ſuch things will leſſen the Gallantry of your Mind.

And although ſome Difficulties do happen to ariſe, yet you muſt believe that every other Courſe would have been accompanied with the ſame or greater Impediments; yet many times its more Prudence to follow the Direction of a preſent good Fortune, than the firſt Reſolutions.

In the Conduct of Affairs you may ſhew a Brave Spirit in going on, but your Wiſdom will moſt appear in ſecuring your retreat, and how to come off; for there is ſuch incertainty in all Humane Affairs,

fairs, that that Course to me seemeth best, which hath most passages out of it.

Therefore it was well observed by one, that the *Turks* who made an Expedition into *Persia*, and because of the Streight Jaws of the Mountains of *Armenia*, the Bashaws consulted which way they should get in; one that heard the Debate, said, *Here is much ado how we shall get in, but I hear no body take care how we shall get out.*

SECT. 19.

IN Business be active and industrious, for many Men of large Abilities, relying wholly upon their Wit, and neglecting the use of ordinary Means, suffer others, less able, but more active and industrious, to go beyond them.

Dili-

Diligence alone is a fair Fortune, and Induſtry a good Eſtate. Idleneſs doth waſte a Man as inſenſibly as Induſtry doth improve him.

Chi ha arte, ha parte, chi non corre non ha il pallio.

Æſop's Fiſher could catch no Fiſh by his playing upon his Flute, but was neceſſitated, to preſerve his being, to caſt his Nets and his Tackling into the River.

And you may obſerve, That in Heaven, the Moving Planets are of much greater Conſideration than thoſe that are fixt and do not ſtir at all.

If Succeſs of Buſineſs doth not at firſt anſwer your expectation, let no Fumes of Melancholy poſſeſs you; uſe other Expedients and Addreſſes: For he that conſtantly makes head againſt the Aſſaults of For-

Fortune, ſhall be ſure to be Victorious and attain his Ends.

Every Thing hath two Handles, if the one proves hot and not to be touched, you may take the other, that is more temperate.

Howſoever, In doing Buſineſs, apply your Thoughts and Mind ſeriouſly to it, but be not too eager, nor paſſionately ingage your Affections in it; nor promiſe your ſelf Succeſs: by this means you will have your Underſtanding clear; and not be diſturbed if you miſcarry; which you muſt make account will often happen to you.

When a Buſineſs may turn to diſadvantage, it will be your Wiſdom to temporize and delay, and get what time you can by deferring; becauſe time may occaſion ſome accident which may remove the danger.

But if it be for your advantage, Delays are dangerous; and you muſt

muſt act with ſecrecy and celerity, which are the two Wheels, upon which all great Actions move.

The Nobleſt Deſigns are like a Myne, if diſcovered, prove ineffectual.

And to ſpend that time in a grave gaze on Buſineſs, which might ſerve for a ſpeedy Diſpatch of it, is to imitate that Muſician, who ſpent ſo much time in the Tuning his Inſtrument, that he had none left to exerciſe his Muſick.

If the Matter you undertake be doubtful, warrant your own Diligence, but keep no Office of Aſſurance to warrant the Succeſs: Remember the Italian makes it part of the Character of an Engliſhman, when he is to undertake any thing, preſently he ſaith, *I'll warrant you*, but when he miſſeth of his Undertaking, he ſaith, *Who would have thought it?*

However uſe Circumſpection in all your Actions, for he who intendeth what he doth, is moſt likely to do what he intends: Half doing in any thing, is worſe than no doing; and a middle courſe in caſe of Extremity, of all is the worſt.

It was Excellent Advice of *Tiberius Cæſar*, *Non omittere caput rerum*, *neque te in caſum dare*: Follow ſafe Courſes by Reaſon rather than happy by Chancce.

Yet ſome things muſt be ventured, and many things which exceed the Prudence of Man, are often by Fortune diſpoſed to the beſt.

Certain it is, That he who will commit nothing to Fortune, nor undertake any Enterprize, whoſe Event appeareth not Infallible, may eſcape many Dangers by his wary Conduct, but will fail of as many Succeſſes by his unactive Fearfulneſs.

All

All that a Wise Man therefore can do, is to attempt with Prudence, pursue with Hope, and support intervening Accidents with Patience.

SECT. 20.

IT will be great Prudence in you, rightly to take hold on Opportunities, for Opportunity admits of no after Game; and those which have lost their first Hopes, any thing that is future seems best.

In management of Affairs stand not upon niceties and punctilloes of Honour, but by fair Compliance gain your ends: Heat and Precipitation are ever fatal to all Businesses; a sober Patience and a wise Condiscention, do many times effect that which Rashness and Choler will certainly ruin and undoe.

Keep

Keep Formality above Board, but Prudence and Wiſdom under Deck; for nothing will give a greater ſtop or remora to your Affairs, than to be eſteemed Wiſe by them with whom you are to Deal; it will beget Jealouſies in them, and your Wiſdom will be but as an Alarm to them never to come unprovided, when they have any concern with you.

If you are to negotiate a matter with any Perſons, obſerve their Temper, and (as far as Prudence and Diſcretion will give leave) comply with their Humour; ſuffer them to ſpeak their Pleaſure freely, rather than interrupt them; provoke them to ſpeak, for they will out of Ignorance or Inexperience, let fall ſomething which may be for your advantage.

Give fair Words, and make large Promiſes, for they are the moſt powerful Engines to work your Ends.

Converſe

Converſe with all Men as Chriſtians, but if you have to do with any Stranger, look upon him as one that may be unjuſt (it's ſevere, but it will be your own ſafety) if he proves otherwiſe, he doth but fail your expectation; for believe me (and I have found it to my coſt) nothing will undo you more than to rely too much upon the honeſty of other men.

And if poſſible order your Affairs ſo, that he with whom you are to deal, perform firſt, when that is done, if you be deceived, you may thank your ſelf.

If at any time you ſhall be overmuch preſſed to do a thing haſtily, be careful, Fraud and Deceit are always in haſte: Diffidence is the right Eye of Prudence, *Cavendo tutus.*

In all great Actions take many (if you pleaſe) to your Aſſiſtance, but few to your Truſt.

When

When you have a preſent good in proſpect, which may turn to Advantage, decline it not, by the importunity of others, if you do, you will make work for Repentance; let the Buſineſs of the World be your Circumference, but your ſelf the Center.

If you meet with a Perſon that is more Compliant or Officious unto you than uſual, have a care, for he hath ſome Deſign upon you; and he either hath or doth intend to deceive you.

Never put your ſelf into the power of any Perſon how he will deal with you; if you come to depend upon the Charity of others, you are undone; therefore always ſtand upon your guard.

SECT. 21.

SECT. 21.

KEep an exact Diary of all your Actions, and the most memorable Passages you hear or meet with.

And if in the conduct of your Affairs you have been deceived by others, or have committed any Error your self, it will be Discretion in you to observe and note the same, and the Defailance, and the Means, or Expedients to repair it; it will make you more Prudent and Wary for the future.

For let me tell you, No Man is truly Wise but he who hath been deceived; and your own Errors will teach you more Prudence than the grave Precepts or Examples of others.

At a time there was a great Contest between Folly and Prudence which should have the Precedence; the

the Difference grew so high, that they agreed to refer it to *Jupiter*, who hearing what could be said on both sides, at the last gave this Judgment, *That Folly should go before and Prudence follow after.*

Let all your Observations and Remarks be committed to Writing every Night, before you Sleep, and so in a short time you will have a Dictonary of Prudence and Experience of your own making.

For Wise Men now begin, not to be content to inhabit the World only, but to understand it too.

SECT. 22.

IT will be great Prudence in you well to study the Art of Complacency, certainly an Art of excellent use in the conduct of Affairs.

For there are so many Circumstances

ſtances in the way to an Eſtate or Greatneſs, that a Moroſe or Peremptory Man, rarely attains either.

Make Sail while the Gale Blows; follow the Current whilſt the Stream is moſt ſtrong; for if Fortune be followed, as the firſt doth fall out, the reſt will commonly follow.

Never violently oppoſe your ſelf againſt the torrent of the times you live in, thereby to hazard your Fame or Fortune; but by fair Compliance attain your ſafety.

Plato compares a Wiſe Man to a good Gameſter, which doth accomodate his Play to the Chance of the Die.

So ſhould a Wiſe Man accommodate the Courſe of his Life to the Occaſions which do often require new Deliberations.

You muſt imitate *M. Portius Cato*, who was of ſuch a Temper, that

that he could fashion himself to all Occasions; as if he were never out of his Element. A Wise Pilot always turns his Sails according to the Wind.

Be not singular, but observe the Humour and Genius of the times; for he that with the Camelion cannot change Colour with the Air he lives in, must with the Camelion be content to live only on the Air.

I must confess, I am by the Malignity of my Stars, very Morose and Tart; I cannot asservile my self to the Humour of other Men; I cannot with *Anaxagoras* maintain Snow to be Black, nor with *Favorinus* a Quartan Ague to be a very good thing; but must appear without any Disguise, and declare my Judgment according to my own Sentiments.

I have no *Sol* in me, nor am I *Ductile*; I cannot mould my self

Plato-

Platonically to the Worlds *Idea*: I had rather loſe my Head than ſtoop to any low and un-becoming Action. In my Solitudes I can bleſs my ſelf when I contemplate the Felicity that my Aſhes will meet with in the Urn.

SECT. 23.

HE that in a wicked Age will endeavour to do that which ought to be done, or to ſtudy to be truly Vertuous and Juſt (which I wiſh you ever to be) will thereby hazard his Fortune and his Safety; and believe me, more Men are undone for their Vertues than for their Vices, and a good Man is more in danger than a bad.

A *Plebeian* moved in the Senate of *Athens* to have *Ariſtides* baniſhed; being asked what diſpleaſure *Ariſtides* had done him, he replied,

replied, *None, neither do I know him, but it grieves me to hear every body call him a Just Man.*

Theodorus the Patriarch was scoffed at by the Grecian Court, as an Antick for using Goodness when it was out of fashion, and adjudged Impudent for being Vertuous by himself.

In elder story it passed for an Oracle of Prudence, that Honesty was the best Policy, but in Modern Practice you will find that Policy is the best Honesty: To deal justly looks like a piece of Knight-erranty, and a good Man is but *Apuleus.*

Vertue and Integrity when inversed, Men were Good and Innocent, were great Securities, but in a depraved State they are but as traps to ensnare those who do profess them.

But if it shall be your infelicity to live in bad times (as I wish you the

beſt) I hope you may be the better for them by an Antiperiſtaſis.

If the times be perilous, you muſt as a diſcreet Pilot, play with the Waves which may indanger you; and by giving way thereunto avoid the hazard: ſo the Tempeſt may ſhake, but not rend your Sails.

In all Factions carry your ſelf with moderation, and ſo you may make uſe of them all.

And herein *Pomponius Atticus* was ſo happy, that all Factions loved him, and ſtudied to do him kindneſs, and in the midſt of them lived in Peace and Proſperity.

Factions in State never long hold their ground, for if they be not ſuppreſſed by the power of the State, they will be ruined by ſome Diſtempers riſing in their own Party.

But in Popular Commotions, i

you

you ſtand Neutral, you will be ſure to run the fortune of the Bat, to be picked by the Birds, and to be bitten by the Mice.

I am of that boon Courage, that I had rather be devoured by a Lion than done to death by Flies.

Neither can I ſuit my ſelf with thoſe Perſons who act for their advantage, like the Bird whereof *Leo Affricus* makes mention, which when the King of Birds demanded Tribute, would always rank himſelf amongſt Fiſh, and when the King of Fiſhes required his Service, would be always with the Birds.

But if any ſignal infelicity ſhall happen to fall upon you, the only way is, not to ſit ſtill, but to reſolve upon action; for ſo long as nothing is done, the ſame accidents which cauſed your misfortune do ſtill remain; but if you act ſomething, you may deliver your ſelf: however you expreſs a

brave Spirit, that you durſt attempt it,

But that which is out of your power let it be out of your ear: you may if you think fit, give your ſelf much trouble, but leave God to govern the World as himſelf pleaſeth.

If you will live comfortably, let God alone with his Providence, and Men with their Rights.

SECT. 24.

IF you aim at advancement, be ſure you have *Jovem in Arca*, otherwiſe your flight to Preferment will be but ſlow without ſome Golden Feathers.

You muſt ſtudy to enworthy your ſelf into the favour of ſome great Perſon, upon whom you muſt lean rather than upon your own Vertues; if not, you will be like a Hop without a Pole, for every one to tread upon. Thoug

Though Vertue be a Patient for Honour, and Preferments ought to be an encouragement for Worth.

Yet in the *Epoche* and Account of Times, we have obſerved that Men of the greateſt Abilities are on Deſign ſuppreſt; and they deal with Perſons of the beſt Accompliſhment as the Birds in *Plutarch* did, who beat the *Jay* for fear in time ſhe might become an Eagle.

And it hath been the unhappy fate of many Vertuous Perſons, who like the Axe after it hath hewed out the hard Timber, to be hanged up againſt the Wall unregarded; or like a Top which hath been for a long time ſcourged and run well, yet at laſt to be lodged up for a Hobler.

But methinks its great pity to ſee the Courtain drawn between a Vertuous Perſon and Preferment.

Yet I cannot with *Carneades*, maintain that Injuſtice is to be preferred before Juſtice; or that its better to be a Knave than a Vertuous Honeſt Man.

But many times I am under ſuch a Paroxiſm, that I am almoſt induced to think that its better to be Fortunate than Wiſe or Juſt, and cannot but with *Brutus* cry out,

O virtus colui te ut rem, at tu nomen es inane.

Therefore if you deſign to riſe and become great, I would not adviſe you to accompliſh your ſelf overmuch, or ſtudy to be very Learned or Wiſe; for I have obſerved that Wiſdom many times gives a check to Confidence, which is the Scale and Rundle by which many clime up to the Pinacle; and I find by experience, that under

der Heads and narrow Souls by Industry, accompanied with Ambition and Covetousness, work Wonders, and do the Business of the World.

A little good Fortune is better than a great deal of Vertue; and the least Authority hath advantage over the greatest Wit.

SECT. 26.

But let nothing disquiet you, a Vertuous Person will at one time or another be thought good for something; and a Wise Man will once in an Age come in fashion.

I am much pleased with the Remarks of *Themistocles* upon the *Athenians*, who resembled himself to a Plane-tree, the Leaves and Boughs whereof Men break off in fair Weather, and run under it for shelter in a Storm.

You must know that Honours and Preferments are rarely the reward of Vertue, but the Issue of Pleasure or Interest: Is it not strange to observe a Person raised to the Dignity of a Constable of *France*, for having taught Magpies to flie at Sparrows.

To what Grandeur do you think such another Person as *Domitian*, if he had lived in that Princes time, would have advanced himself unto, who was so excellent at catching of Flies? But let Honour be your Merit, not your Expectation; and attain to Preferment, not by Winding Stairs, but by the Scale of your own Vertues: If you miss of it, you must be content; there is a Reward for all things but for Vertue.

And its sometimes a greater Honour to fail of the Revvard of Merit, than to receive it; the glory and highest recompence of Noble Actions,

Actions, is to have done them; and Vertue out of it self, can find no Retribution vvorthy of her.

SECT. 26.

BEvvare of Ambition (that over-rides vvithout Reins) leſt you catch a Fall.

God gives Wings to the Ant, that ſhe may deſtroy her ſelf the ſooner.

And many Men, like ſealed Doves, they ſtudy to riſe higher and higher, they knovv not vvhither, little conſidering that vvhen they are mounted to the Solſtice of their Greatneſs, every ſtep they ſet is paved vvith Fate, and their Fall, hovv gentle-ſoever, vvill never ſuffer them to riſe again.

Let it be your Ambition to be Wiſe, and your Wiſdom to be Good: Reject Opinion, and you are like a Ship in the Harbour ſafe:

Its the unhappineſs of many Men, to covet the greateſt things, but not to enjoy the leaſt. The Deſire of that vvhich vve neither have nor need, takes from us the true uſe and fruition of that vve have already.

A Wiſe Man, like *Empedocles* Sphere, is round, and all like it ſelf.

That vvhich a Sober Man hath to do in this World, is to make his life comfortable.

Ever think, It's the beſt living in the Temperate Zone, betvveen *nec ſplendide nec miſere.*

If Heaven ſhall vouchſafe me ſuch a Bleſſing, that I may enjoy a Grot or a Mole-hill vvith content, I can look upon all the great Kingdoms of the Earth, as ſo many little Birds Neſts.

And I can in ſuch a Territory prune my ſelf as much, as *Alexander* did, vvhen he fancied the vvhole

vvhole World to be one great City; and his Camp the Caſtle of it.

If I were advanced to the *Zenith* of Honour, I am at the beſt but a Porter, conſtellated to carry up and down the World a vile Carcaſs: I confeſs my Mind (the Nobler Part of Me) now and then takes a Walk in the large Campagne of Heaven, and there I contemplate the Univerſe, the Myſterious Concatenation of Cauſes, and the Stupendious Efforts of the Almighty: In Conſideration whereof I can chearfully bid adieu to the World.

Depone hoc apud te, nunquam plus agere ſapientem, quam cum in conſpectu ejus divina atque humana venerunt.

You will find by Experience (which is the beſt Looking-glaſs of

of Wisdom) that a Private Life is not only more pleasant, but more happy than any Princely State.

I can easily believe, That *Diocleſian* after his Retreat from the Empire, took more content in exerciſing the Trade of a Gardiner in *Salona*, than in being Emperour of *Rome*; for when *Maximianus Herculius* went to him to reſume the Empire (which he had with much felicity governed for 20 years) he returned this Anſvver, *That if he would come unto* Salona, *and obſerve the rare Productions of Nature, and ſee how well the Coleworts which he had planted with his own hands did thrive and proſper, he would never trouble his Head with Crowns, nor his Hands with Scepters.*

And ſometimes I think, that *Dyoniſius* took as great pleaſure in commanding his Scholars in *Corinth*, as in reigning over *Syracuſe*.

This

This made *Scipio*, after he had raiſed *Rome* to be the *Metropolis* of almoſt the whole World, by a voluntary Exile to retire himſelf from it; and at a private Houſe in the middle of a Wood near *Linternum*, to paſs the remainder of his glorious Life, no leſs gloriouſly.

The talleſt Trees are weakeſt in the tops, and Envy always aimeth at the higheſt.

Thoſe who have been bad, their own Infelicity præcipitates their Fate; if good, their Merits have been their ruin.

If they have been fortunate abroad, they have been undone at home by Fears and Jealouſies.

If unſucceſsful, the Capricio's of Fortune, are counted their Miſcarriages, and their Unhappineſſes eſteemed for Crimes.

Howſoever a Vertuous Honeſt Man (as I wiſh you ever to be) though

though his Bark be ſplit, yet he ſaves his Cargo, and hath ſomething left towards his ſetting up again.

But if it be your Fortune to riſe and become a Favourite to a great Perſon; as you may have ſome hopes in *Eutopia*; for I have heard Men are advanced there for their Merit and Worth.

You muſt underſtand there are many Doors which open to Preferment, but the Prince keepeth the Keys of them all.

Therefore be ſure to ſtudy well the Alphabet of his Humour; and obſerve his Inclinations, as the Aſtronomers do the Planet Dominant, and the Mariners the North Star.

For Great Perſons accompt them the Wiſeſt Men, that can beſt ſuit themſelves to their Humour; and uſually they tye their Affections no further than their own Satisfaction;

and

and to deal truly with you, the life of those who wait upon great Persons is nothing but the Art of Fencing. He that on the right or left hit their Humour, win and partake of their Bounty, but not he that useth much Skill.

Therefore as Princes have Arts to govern Kingdoms, so Favourites must have Arts by which they must govern their Prince.

Desire not to monopolize his Ear, for his Misadventures will be imputed to you; and what is well done, will be ascribed to himself.

Too great Services will be oversights and weakness in you; that Merit to which Reward may easily reach, doth ever best.

To study the Humour of a Prince may for the present advance, but to understand the Interest of his Kingdom, is alwayes secure.

He

He that ſerves a Princes private Intereſt is great for a time, but he is always ſo who is careful of the publick good.

Be ready to give an account, if required, of all your Tranſactions; for he is like Gold which hath too much allay that feareth the touch.

SECT. 27.

IN all your Deportments be humble and of eaſie acceſs; a Favourite like Coin to which Vertue may give the Stamp, but its Humility muſt give the Wait.

A high Fortune, like great Buildings, muſt have low Foundations.

Pride doth ill become any Perſon, and though no Man be thereby injured, yet it doth move in others an offence; for none can indure an exceſſive Fortune any where ſo ill, as in thoſe who have been in an equal degree to themſelves. You

You must be *Minimus in summo*, like the Orient Stars, the higher they are the less appear; *Honoris bonum sine clavi & sera*; Its like the Rose, which in the Evening makes its Tomb of the Scarlet, which in the Morning it made its Cradle: To be proud of Knowledge is to be blind with Light; to be proud of Vertue is to poison your self with the Antidote; to be proud of Authority is to make your Raise your Downfal.

A Country Man in *Spain* coming to an Image enshrined, the first making whereof he could well remember, and not finding that respectful Usage which he expected, *You need not* (quoth he) *be so proud, for we have known you from a Plum-tree*: Have a care you do not find the Mythology in your self.

To be humble to Superiors is Duty, to Equals Courtesie, to Inferiors

feriors Nobleneſs, to all Safety.

Be careful not to exaſperate any Sect of Religion; Rigor ſeldom makes ill Chriſtians better, but many times it makes them reſerved Hypocrites: Zeal doth well in a private Breaſt, and Moderation in a publique State.

Never do that in Proſperity, whereof you may repent in Adverſity.

Ever think Goodneſs the beſt part of Greatneſs; when Honour and Vertue are in Conjunction, its a noble Aſpect, and *Jupiter* is Lord of that Aſcent.

But greatneſs without Goodneſs, is like the *Coloſſus* of *Rhodes*, not ſo much to be admired for its Workmanſhip, as its huge Bulk; therefore make Goodneſs like a Diamond ſet in Gold, a ſupport to Greatneſs.

Greatneſs may build the Tomb, but its Goodneſs muſt make the Epitaph.

Sect.

SECT. 28.

GIve things the right Colour, not varnishing them over with a false Glass: a Flatterer is a dangerous Flie in State, yet they thrive and prosper better than the most worthy and brave Men do.

I have much of the Genius of that Courtier in me, who being asked by *Heliogabalus*, *How he durst be so plain? Because I durst die*, said he, *I can but die if I am Faithful, and I must die if I Flatter.*

But I would advise you to have so much of the Persian Religion in you, as to worship the rising Sun; you must learn to translate into English, *Neminem tristem demittere*; and when you cannot give Men satisfaction in that they desire, entertain them with fair Hopes;

Hopes; Denials must be supplied with civil Usage, and though you cannot cure the Sore, yet your Prudence may abate the sense of it.

If you have any Vertuous Design in projection, its Prudence before you come to Action, sometimes to give things out on purpose, to see how they will take; by that means you will discover the Inclinations of the People; if it hath no fair reception presently check it, and make no further progress.

If you desire that the Designs you labour with, may not prove Abortive, do not assign them a certain day of their Birth, but leave them to the Natural Productions of fit Time and Occasions; like those curious Artists in *China*, who temper the mould this day, of which a Vessel may be made a hundred years hence.

If

If you have Enemies, as you muſt expect many, being great in your Maſters Favour, the better to eſtabliſh your ſelf, is privately to give out falſe Libels and Reports, tending to your own Diſgrace; your Enemies like Powder will fire at the firſt touch, and then you know what you have to do: and to deal plainly with you, the greatneſs of one Man is nothing but the ruine of others, and their Weakneſs will be your Strength.

SECT. 29.

But if any Paſquils or Libels ſhall be vented againſt you by others (as the moſt excellent Perſons many times are infeſted with them) its more Prudence to bury them in their own Aſhes, then by confuting of them, to give them new Flames; for Libels neglected will preſently find a Grave.

But

But let me tell you, As falſe Rumors and Libels are not always to be credited, ſo are they not always to be condemned; it being no leſs vain to fear all things, than dangerous to doubt of nothing.

And we have Learned by Experience, that Libels and Paſquils (the only weapons of ſome unhappy Perſons) have been proemial to the Ruin and Deſtruction of the braveſt Men.

You muſt be careful to keep an Ephemerides to know how the great Orbes of the Court move; and if any new Star ſhall ariſe out of the Eaſt, and Men begin to worſhip it, you muſt ſtudy either to eclipſe or ſuppreſs it; therefore it will be prudence to cut off all ſteps by which others may aſcend to height or grandeur, for if you leave any ſtairs ſtanding others will clime up.

And I muſt tell you, its more

ſafe

ſafe at Court to have many Enemies of equal Power, than one falſe and ambitious Friend who hath abſolute Command.

But in caſe any ſhall get up, you muſt by your Sagacity remove him out of the way, under pretence of ſome honourable Employment or otherwiſe; when that is done, you know how *Auguſtus Cæſar* dealt with *Mark Anthony* when he got him from *Rome* into *Egypt*.

It hath been the practice of ſome, like the Fox, to thruſt out the Badger that digged and made room for him; but this muſt be left to your Diſcretion.

In all Buſineſs ever pretend the publick good, that will make you popular, and ſo you may with more ſafety and ſecurity drive on your own private Intereſt; and let me adviſe you to be ſo faithful a Servant to your Maſter, that

that whatsoever you do your self, you suffer no others to deceive him.

Study what you can to partake of his Bounty, the more you obtain from him the greater is your security; for he will look upon you as his Creature and by him raised, and so will endeavour to preserve you; but if you propose any thing which you are afraid will hardly be accepted or granted, offer it by parcels, that one piece may be digested before the other be presented.

In all your Negotiations you must have an indiscernable way of Intelligence, as Angels have of Communication: *Gyge's* Ring will be of great use unto you, for he observeth best, who is least observed himself.

And if you design your own safety ever speak truth, for you will never be believed; and by this

this means your truth will ſecure you if queſtioned, and put thoſe you deal with (who will ſtill hunt counter) to a great loſs in all undertakings.

It will be Prudence in you to oppoſe in Council all Reſolutions as to Buſineſs of Importance in Dubious Matters; if the thing deſigned ſucceed well, your advice will never come in queſtion, if ill (whereunto great undertakings are ſubject) you may make advantage, by remembring your own Counſel.

But in great Concerns it will be your Wiſdom not to reſt in the dull Counſels of what is lawful, but to proceed to quick Reſolutions of what is ſafe.

Admit none to be of your Cabal but ſuch as have their Fortunes ſolely depending upon you.

In dangerous Attempts put others before you to Act, but ever

keep your ſelf behind the Curtain.

In doubtful Matters you muſt be always provided with ſome cunning Stratagems, either to baffle your Enemies, or elſe to ſecure your ſelf and own party.

If by Wiſdom you cannot attain your Ends, uſe *Argentea tela*, they never fail; for *Virtutem & ſapientiam vincunt Teſtudines*: And as Men have a Touch-ſtone to try Gold, ſo Gold is the Touch-ſtone to try Men.

SECT. 30.

I Have hinted theſe unto you, not that you ſhould act any thing againſt Honour, or the Dignity of your Religion.

Prudence is an Armory, wherein are as well Defenſive as Offenſive Weapons; of the firſt you may make uſe of upon all Occaſions, but

but of the other only upon Neceſſity.

We know that the *Apocrypha* is allowed to be digeſted into one Volumn with the Sacred Word, and read together with it, but where it thwarts that which is Canonical, its to be laid aſide.

Policy and Religion, as they do well together, ſo they do as ill aſunder; the one being too cunning to be Good, the other too ſimple to be Safe; therefore ſome few Scruples of the Wiſdom of the Serpent, mixt with the Innocency of the Dove, will be an excellent Ingredient in all your Actions.

SECT. 31.

BUt I have ſtained too much Paper, I muſt with *Apelles* *Manum de Tabula*; if you be mounted on the Piramid of Honour, you muſt know it hath but one Point, and the leaſt Step may hazard your Fall.

If you ſhould chance to loſe your ſelf in the Empire of Greatneſs, return to your own Solitudes and Privacy, and there you may find your ſelf again.

Let no condition ſurprize you, and then you cannot be afflicted in any: A noble Spirit muſt not vary with his Fortune; there is no Condition ſo low but may have Hopes, nor any ſo high that is out of the reach of Fears.

In your worſt eſtate hope, in the beſt fear, but in all be circumſpect. Man is a Watch, which muſt be looke

looked too and wound up every day.

It no leſs becometh the worthieſt Perſons to oppoſe Misfortunes, than it doth the weakeſt Children to bewail them.

It's the temper of a brave Soul always to hope; Adverſities are born with greater Glory than deſerted: for ſuch are the Comforts of unhappy Vertues and innocent Souls.

It was a rare temper of *Eumenes*, whoſe Courage no Adverſity ever leſſened, nor Proſperity his Circumſpection. One month in the School of Affliction will teach you more, than the grave Precepts of *Ariſtotle* in ſeven years; for you can never judge rightly of Humane Affairs, unleſs you have firſt felt the blows and deceits of Fortune.

SECT. 32.

I Am not (I bleſs my Stars) diſturbed at any thing, neither doth Paſſion diſquiet me: I hate nothing except it be Hatred it ſelf; and I am no more troubled for the the want of any thing I have not, than I am becauſe I am not the Sophy of *Perſia*, or the Grand Signiour: He is a happy man that can have what he will, and that I profeſs my ſelf to be, becauſe I will nothing but that I can have.

I am much delighted with the pleaſant humour of *Thraſalus*, and can in my own conceit make my ſelf as rich as the *Indies*.

I am a little World, and injoy all things within my own Sphere: Honour and Riches, which others do aſpire unto, I do now poſſeſs and enjoy them in my ſelf: Health is the temperate Zone of my Life; and

and my Mind is the third Region in me; there I have an Intellectual Globe, wherein all things ſubſiſt and move according to my own *Idea's.*

Doth any Man rob you of your Goods, conſider that God by that Man takes back what he hath only lent you; the thing you fore-ſaw is come to paſs, and what ſhould amaze you? That which hath happened out, it's but that which you have often ſeen and known.

All things, by Nature, in the Univerſe, are ſubject to alteration and change: How ridiculous then is it, when any thing doth happen, to be diſturbed or wonder, as if ſome ſtrange thing had happened?

I muſt own my ſelf as a part of the Univerſe, and therefore cannot be diſpleaſed with any thing that happens to my particular ſhare; for nothing which is good to the whole, can be hurtful to that which is part of it.

However *Innocens ſit Animus iniratâ fortunâ*; for Vertuous Perſons, like the Sun, appear greateſt at their ſitting: and the Patient induring of a neceſſary evil, is next unto a voluntary Martyrdom.

Adverſity overcome, is the higheſt Glory, and willingly undergone the greateſt Vertue; Sufferings are bnt the tryal and cupel of gallant Spirits.

SECT. 33.

AND though you are fallen from your Princes Favour, yet you may be a *Rex Stoicus*, a King in your own Microcoſme; and he who knoweth how to rule that well, may deſpiſe a Crown: Thrones are but uneaſie Seats, and Crowns nothing but ſplendid Miſeries.

A quel les Rey, que nunca vio Rey.

The change of your Fortune may diminish your hopes, but it will increase your quiet; you must understand that Favorites are but as Counters in the hands of great Persons, raised and depressed in valuation at pleasure.

There is no constancy either in the Favour of Fortune, or in the Affection of great Persons; so that no wise Man can trust the one or depend safely upon the other.

But whatsoever the Traverses of Fortune are, let no Discontent surprize you; if the thing be within your power, manage it to your content; if not, its weakness in you to be disquieted.

Do your best, that the best may happen out; if that do not, yet think it best: however it will be but Piety in you to submit to Divine Providence.

A humble Soul, like a White-Sheet, must be prepared to receive that which the hand of Heaven shall imprint upon it.

Never antidate your own Misfortune, for many times Men make themselves more miserable than indeed they are; and the Apprehension of Infelicity doth more afflict them, than the Infelicity it self.

Hope will be your best Antidote against all Misfortune, and Gods Omnipotency an excellent means to fix your Soul.

If you be not so happy as you desire, it is well you are not so miserable as you deserve; if things go not so well as you would they should have done, its well they are not so ill as they might have been.

If you seriously consider you have received more good than you have done, and done more evil than you have suffered.

Measure not Life by the enjoyment

ment of this World, but by the preparation it makes for a better, looking forward what you ſhall be, rather than backward what you have been: Believe me, he that anchoreth one thought upon any thing on this ſide Heaven, will be ſure to be a loſer in the end.

To ſerve God, and keep his Commandments, is the onely Wiſdom, and will at laſt, when the account of the World ſhall be caſt up, be found to be the beſt Preferment and higheſt Happineſs: And ſo farewell; remember your Mortality and Eternal Life.

Sententiæ

Sententiæ Stellares,

OR

Maximes of Prudence

To be obſerved by

ARTISONS of STATE.

1. THat Government is beſt tempered, where a few drams of fear are blended with the Peoples love.

2. It is the intereſt of Princes to make Acts of Grace, peculiarly their own; becauſe they which have commonly the Art to pleaſe the People, have commonly the power to raiſe them.

3. He who putteth off his Hat to the People, giveth his Head to the Prince; for the immoderate Favour of the Multitude, as it can do a Man no good, ſo it will undo ſo many as ſhall truſt to it. It was ſaid of the Earl of *Suſſex*, that he was

was grown ſo popular, that he was too dangerous for the times, and the times for him.

4. He that gives a Prince Counſel by his deſires, ſets Intereſt which cannot erre, by Paſſions which may.

5. It may ſometimes be the Intereſt of a Prince, not only to remove Grievances, by doing what is deſired, but even Jealouſies by doing ſomething which is not expected: for when a Prince does more than his People looks for, he gives them reaſon to believe that he is not ſorry for doing that they deſired.

6. In popular Tumults many times nothing is more ſafe than ſpeed, and greater advantages accrew by Expedition than Delays; for while ſome are in fear, ſome in doubt, others ignorant, all may be reduced to the limits of Obedience; and Fury when the firſt blaſt is ſpent, turns commonly to Fear;

and

and thoſe Perſons which are th
Heads of Rebellion, whom the Peo
honour and admire at firſt, are a
laſt plentifully repayed with ſcor
and contempt.

7. When a Prince ſeeks the lov
of his Subjects, he ſhall find i
them enough of fear; but wher
he ſeeks their fear he loſes thei
love.

8. Denial from Princes muſt b
ſupplied with gracious uſage, tha
though they cure not the Sore, ye
they may abate the Senſe of it
but beſt it is that all Favours come
directly from themſelves, Denial
and things of bitterneſs from thei
Miniſters. Therefore if a Prince re
ſolve not to anſwer a Requeſt, th
leaſt offenſive way is, not to uſ
direct Denial, but by delays prolong
the time; and ſo in place of effect
afford good expectation. *Henry*
the Fourth of *France* was ſo cour
teous, that when he would no
anſwe

answer a Petitioner, he always so obliged him with some good word, that he always went away satisfied.

9. The more a Prince weakneth himself by giving, the poorer he is of Friends.

10. Equal Authority with the same Power, is ever fatal to all great Actions; and therefore one wise General having but a thousand Men, is more to be feared than twenty of equal Authority; for they are commonly of divers Humours, and judging diversly, do rarely what is to be done: and lose time before Resolutions can be taken.

11. Reward and Punishment justly laid, do ballance Government, but it much concerns a Prince, the hand to be equal that holds the Scale; therefore if any Subject doth deserve never so highly of his Prince, if he becomes afterwards

a Malefactor, he must be made an Example of Justice, without regard of his former Merit. *Manlius Capitolinus*, though by Valour he had delivered the Capital of *Rome* from the *French*, who beleaguered it; yet afterwards growing seditious, was thrown down from the Capital, which by his great Renown he had formerly delivered.

12. That Prince which screws up the Pins of Power too high, will break the Strings of the Common-wealth. Wise Princes make use of their Prerogative, as God Almighty doth of his Omnipotency, upon extraordinary occasions.

13. The Prince is the Pilot of the Common-wealth, the Laws are his Compass.

14. Reversionary Grants of Places of Profit and Honour by Princes, are the bane and ruin of Industry; but acts of Grace and Bounty are the golden Spur to Vertuous

Vertuous and Generous Spirits.

15. In Holy things, he that ſtrikes upon the Anvil of his own Brain, is in danger to have the ſparks flie in his face.

16. A Kingdom is like a Ship at Sea, whoſe Ballaſt ſhould be the Princes Coffers; which if they be light and empty, ſhe doth naught but tumble up and down, nor can be made to run a direct and ſteady Courſe: therefore it's the intereſt of Princes to have a good Treaſure againſt all Extremities; for Empty Coffers give an ill ſound.

17. That Prince, who upon every Commotion of the Subject, ruſheth preſently into Open War; is like him who ſets his own Houſe a fire to roſt his Eggs.

18. That State which goeth out of the Liſts of Mediocrity, paſſeth alſo the Limits of Safety; while *Sparta* kept her ſelf within thoſe boundaries

boundaries that *Licurgus* presented unto her, she was both safe and flourishing; but attempting to enlarge her Territories by new acquists of other Cities in *Greece* and *Asia*, she every day declined.

19. Rather then the least dishonour should fall upon the State, it's prudence, sometimes to preserve the Honour of the Publique, to cast the Male Administration upon some Favorite or Councellor, and offer him a Sacrifice to Justice.

20. *Charles* the Fifth laid the loss and dishonour he received in the invasion of *France*, by way of *Provinces*, to *Anthony de Leva*. The *Spaniard*, to cover the Dishonour they received in their attempt against *England*, in Eighty Eight, cast it upon the Duke of *Parma* in his not joyning with them in convenient time. So did *Charles* the Sixth of *France*, upon the Duke

Duke of *Berry*, in his Design of invading *England*, as many Wise Princes and States had formerly done.

21. Reputation abroad, and Reverence at home, are the Pillars of Safety and Soveraignity.

22. Taxes which the Soveraign Levies from the Subject, are as Vapors which the Sun exhales from the Earth, and doth return them again in fruitful Showers.

23. Too great a City in a Nation, is like a bad Spleen in the Body Natural, which swells so big as makes all other parts of the Body lean; therefore some sober persons have conceived that it's more Prudence to have three Cities of equal Power, that in Case one should Rebel, the other two might Ballance or give Law to the Third. A great City is the fittest Engine to turn an Old Monarchy, into a New Common-wealth.

24. That

24. That State which doth not Subsist in Fidelity, can never continue long in Potency.

25. Wise Princes must sometimes deal with Mutinous Subjects, as the Sun did to take away the Passengers Cloak, not as the ruffling Winds, to blow him down.

26. There is nothing which doth more impoverish a Prince, than Imprests of Money at great usance, for thereby a Prince is brought to one of these two Extremities, either to overthrow his Dominions and Finances, whereof the *French* Kings are Examples, or else to play Bankrupt, and pay none, as King *Philip* of *Spain* hath done to the Merchants of *Genoa*, *Florence*, *Ausburgh*, and almost to all the Banks in Christendome.

27. Tumults may be raised by Men of little Courage, but must be maintained by Hazard, and ended with the Loss of the most Valiant.

28. In

28. In Popular Tumults it's ſafer for a Prince with ſome yielding, to condeſend to Peace, than by ſtanding upon High Points of Honour, to Hazard the Iſſue of a Battle, wherein the King cannot win without his weakning, nor loſe without danger of his undoing. *Lewis* the Thirteenth of *France* was a ſad and mournful inſtance hereof.

29. When any miſchief grows in a State, and becomes formidable, it's many times more Prudence to temporize with it, than by force to attempt the redreſs of it: For they who go about to quench it, kindle it the more, and ſuddenly plucks down that miſchief upon their Heads, which was then but feared from them: By Courting or diſſembling the miſchief, if it doth not remove the evil, at leaſt it's put off for a longer time.

30. *Charles* the Fifth (even he who was Surnamed the Wiſe) of

France

France, at such time as he was Regent in *France*, his Father at that time being a Prisoner in *England*, by evil Counsel of some, being ignorant in Matters of State, at once suspended all the Officers of *France*, of whom he suppressed the greatest part, appointing Fifty Commissioners for the hearing such Accusations, as should be laid against them for Extortion and Bribery by them committed; whereupon all *France* was in such a Tumult (by reason of the great number of such as were Male-contents) as that shortly after, for Remedy thereof, he by Decree in the High Court of Parliament in *Paris*, was forced to abrogate the former Law.

31. Its a noble Ambition, and absolutely necessary for a Prince, to believe none of his Subjects more worthy than himself, nor more fit to govern; when he hath not this good opinion of himself, he

suffers

ſuffers himſelf to be governed by others, whom he believes more fit than himſelf: and by this means falls into many infelicities. This was the unhappineſs of *Philip* the Third of *Spain*, though a Prince of eminent parts, yet ſuffering himſelf to be governed by the Duke of *Lerma*, he became of ſo little eſteem with his People, and had no ways to free himſelf from thoſe Indignities which were caſt upon him, but by becoming a Church-man and a Cardinal.

32. A Wiſe Prince, when he is obliged to make War, ought to make it powerful and ſhort; and at firſt to aſtoniſh his Enemies with formidable Preparations, becauſe by this means it returns to good Husbandry; and the Conqueſts made thorough fear of Arms, reacheth farther than thoſe made by the Arms themſelves.

33. Puniſhment and Reward are the

the two Pillars where on all Kingdoms are built; the former serves for restraining of vile Spirits, the later for the encouragement of the generous: the one serves instead of a Bridle, the other of a Spur.

34. The love of the Subject is the most sure Basis of the Princes Greatness; and Princes are more secure and better defended by the love of the People, than by many Troops and Legions. Every wise Prince must suppose that times of Trouble may come, and then will be necessitated to use the service of Men diversly qualified; therefore his care and study must be in the mean time so to entertain them, that when those storms arise, he may rest assured to command them: for whosoever perswades himself by present Benefits to gain the good will of Men, when Perils are at hand, shall be deceived.

35. Its

35. Its not safe for a Prince to commit his Secrets to his greatest Favourite; for if he that is concerned will give, the Prince is certainly betrayed.

36. It concerns a Prince to contain his best Friends within a moderate and convenient Greatness, as to weaken and depress his greatest Enemies.

37. Forreign Succours are most dangerous, and therefore it must be the darren resort of every wise State; for they are seldom gotten out but by the undoing that State which received them; or else, as most commonly it happens out, they make themselves Masters of it.

38. In all Distempers in a State, *Pillæ aureæ*, are the best Physick; for they ever work safely.

39. Those People which by Arms do endeavour to deliver themselves from Oppression, do many times change the Tyrant, but not

the Tyrany; and after a Rebellion is ſuppreſſed, the King is more King, and the Subject more Subject.

40. The chief Wiſdom and Happineſs of a Prince, is to know well to enjoy the Soveraignty of his Power, with the Liberty of his Subjects: Love, Fear, and Reverence, are the three Ligaments which tie the Hearts of the Subject to their Soveraign: let the Prince have the firſt in height, the ſecond in good meaſure: and of the laſt as much as he can.

41. That State which doth affect Grandeur, or the Preſervation of its Intereſt, muſt be bold and daring; in the mean there is no ſafety: and thoſe attempts which begin with danger, for the moſt part are crowned with Glory, and end in Honour.

42. That State which will preſerve it ſelf in Puiſſance, muſt pre-

vent Divisions, to which States are subject; and where People are Factious and apt to Divisions, its Prudence to soften them with Pleasures; for where they are subtile and proud, they must be made voluptuous, so their Wit and Malice will hurt the less. It's some security that a Faction is debosshed, for its not safe to suffer sober Men to come to undo the Common-wealth. As in a Tempest each Wave striving to be highest, rides upon the Neck of that which hasted to the Shore before it, and is it self suppressed by a following: So it happens in a Civil Tempest of the Common-wealth, each Party strive to suppress the other, till a third undiscerned assaults and suppress the Conqueror.

43. When a Nation is at War within it self, it's not safe for any State or Prince to attempt the Invasion of it, for it will certainly re-unite them.

43. Whatsoever a Prince doth, its to be presumed that it was done with great Reason: If he commandeth any thing, every one is bound to believe that he hath good reason to command the same; his Actions are manifest, but his Thoughts are secret. It's our Duty to tollerate the one, and not to murmur against the other; for the Books of Kings are written in dark Characters, which few can uncipher; and their Actions like deep Rivers, whereof we see the course of the stream, but know not the source of it.

44. When a State is jealous of the Obedience and Loyalty of the Metropolis, or Chief City in its Dominions; the only means to secure its Obedience, is to borrow great sums of Money of them; for by that means they will not easily break out into any Action or Rebellious Attempts, for fear of losing

their

their Money. *Edward* the Second of *England*, being deprived by his own Subjects of his Royal Diadem, had never been reſtored, if he had not been indebted to the Citizens of *London*, who upon his coming up to *London*, purchaſed him the Favour and Friendſhip of the greateſt part of the City; of which being Maſter, his Power encreaſed, and thereby became ſo ſtrong, that he ſubdued moſt of his Enemies, and thereby recovered his Kingdom.

45. *Eumenes* underſtanding that divers Noble Men ſought occaſions to kill him, to prevent their Malice againſt him, pretended that he had need of great ſums of Money, which he borrowed of them who hated him moſt, to the end they might give over the ſeeking of his Death, whereby they were aſſured to loſe all their Money.

46. He who groweth great on the

ſudden, ſeldom governeth himſelf in the change: Extraordinary Favour to Men of weak or bad defects, doth breed Inſolency in them, and Diſcontentment in others; two dangerous Humours in a Common-wealth.

46. Great Perſons muſt not at all be touched, but if they be, they muſt be made ſure from taking Revenge; and there is nothing more dangerous than to bring a great Courage to the place of Execution, and then grant him his Pardon; for he will always remember the Affront and forget the Pardon.

48. Sudden Reſolutions are always dangerous, and no leſs Peril enſueth of ſlow and doubtful delays.

49. It's the Intereſt of Princes, that their Servants fortunes ſhould be above Temptation; for many times new Officers to Princes, are like

like fresh Flies, bite deeper than those which were chased away before them.

50. Princes strike their Enemies more smartly with the Head than with the Hand, and are as much to be feared for their Prudence, as or their Valour.

51. A good Magistrate must be like the Statue of *Apollo*, which had a Lance in one hand, and a Harp in the other, that is, Resolution to awe on the one side, and Sweetness to oblige on the other.

52. A Prince hath more reason to fear Money that is spent, than that which is hoarded up; because it's easier for Subjects to oppose a Prince by Popularity, than by Arms.

53. Outward Esteem to a Great Person, is as Skin to Fruit; which though a thin Cover, yet preserves it.

54. No Man can be Merry, that hath

hath more than one Woman in his Bed, more than one Friend in his Bosome, more than one Faith in his Heart.

55. What wants a Soveraign (says a flattering Courtier?) Truth, said a serious King.

56. A sound Faith is the best Divinity, a good Conscience the best Law, and Temperance the best Physick.

57. A good Magistrate must be made up of *Craterus* and *Hephestion*, who must love the Kings Interest and his Person: for he that loves not his Interest, hath no kindness for his Person.

58. He that entertains a dangerous Design, puts his Head into a Halter, and the Halter into his Hands to whom he first discovers it.

59. The dis-esteem of Religious Ceremonies, argues the decay of the Civil Government: Pious Princes

ces have first kept their People Religious, and thereby made them Vertuous and United.

60. Heresies and Errors in the Church, are rather to be suppressed by Discipline, than increased by Disputations; for in many Cases it's Impiety to doubt, and Blasphemy to dispute.

61. The Riches of the People are the Princes Safety, but their Poverty his Calamity; for they being rich will not easily attempt against the Government, For fear of loss; whereas being poor and beggerly, will upon every discontent be apt to break out into Action; for such will think, being poor, that they cannot be worse, but by bold Attempts they may be better.

62. Great Men are the first that find their own Grief, and the last that find their own Faults.

63. Discontent is the greatest weakness

weakneſs of a generous Soul, which is always ſo intent upon its unhappineſs, that it forgets it's remedies.

64. There is a time when you may ſay nothing, and a time when you may ſay ſome thing, but never a time when you ſhould ſay all.

65. Emulation amongſt Favorites is the ſecurity of Princes.

66. The Lord Chancellor worthily ſaid, That he would not have his Servants gain by his Livings or Decrees, becauſe the firſt were Gods, the ſecond the Kings: To honeſt Men your places, ſaid he, are enough, to Knaves too much.

67. When a Couſin of Juſtice Sir *John Fitz-James*, urged him for a kindneſs, *Come to my Houſe* (ſaith the Judge) *I will deny you nothing; come to the Kings Court, and I muſt do you Juſtice.*

68. The two main Principles which guid Humane Nature, are *Conſcience*

Conſcience and *Law*; by the former we are obliged in reference to another World, by the later in reference to this.

69. Two things break Treaties, Jealouſie when Princes are ſucceſsful, Fear when they are unfortunate.

70. Inconveniences which happen to Government, are ſudden and unlooked for; therefore a Prince muſt be provided in *Omnem Eventum.*

71. Its ſafer for a State by Death to extinguiſh the Power, or by Pardon to alter the Wills of great Offenders, than to put them to Exile or Abjuration; therefore *Henry* the Fourth of *France*, being adviſed to baniſh Marſhal *Byron*, he ſaid, *That a burning Fire-brand caſts more Flame and Smoke out of a Chimney, than within it.*

FINIS.

Anthony Peirson 1695

Anthony Peirson 1695

Ralph Peirson

Hic liber meus testis est deus si quis me quer[illegible]
hoc nomen erit

indifferent

Ralph Peirson

Ralph Peirson

Ralph Peirson